

THE
Instructor
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THE BALLANTYNE SUNDAY SCHOOL MONUMENT

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THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints
Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion · Manager: Wendell J. Ashton

Greatness In Men

MILTON BENNION

GREATNESS is best observed and appraised in historical characters who are highly esteemed by their fellow countrymen and by enlightened critics in foreign lands. This month includes the birthdays of two such men. We are including in this issue of *The Instructor* quotations from significant utterances of Washington and Lincoln illustrating their qualities of character; these we may summarize and supplement with comments on the characters and achievements of several other great Americans.

GEORGE WASHINGTON

George Washington's character was in striking contrast to that of Reuben, eldest son of Jacob, upon whose head his father made this pronouncement, "Unstable as water, thou shalt not excel." Washington was honest, courageous, and steadfastly devoted to high moral and political principles. He was always ready to sacrifice fortune and personal comforts and to face dangers in defense of the liberties of his countrymen. His wisdom and courage were outstanding in both military and civil life.

As president of the Constitutional Convention and later as president of the Republic he was the most eminent American in instituting and starting safely on its way the new federal government. He suppressed the "whiskey rebellion" and overcame with firmness and courage other dangerous opposition to the new government.

Fay's *Life of George Washington*, Houghton-Mifflin Co., 1931, is a good source for critical study of Washington. (It is temporarily out of print.)

ABRAHAM LINCOLN

Abraham Lincoln's background was the opposite of that of George Washington. Evidently greatness does not depend upon whether the individual belongs to the "poor white" or to the aristocracy of the South. Lincoln no less than Washington had great stability and independency of character; also great moral courage and steadfastness of purpose guided by superior wisdom in directing the affairs of the nation through a great crisis.

Another notable characteristic of Lincoln was his great sympathy for all the under-privileged and the victims of misfortune—the slaves, the widows, the orphans, the cripples, and erring youths who had been overcome by sleep while on guard, or through irresistible fear ran from danger in violation of orders of their commanding officers.

Lincoln was in his time the great champion of democracy, "of government of the people, by the people, and for the people." Some of his writings have become world classics in political philosophy and finest examples of the spirit of forgiveness toward offenders and those that had said "all manner of evil" against him falsely. In humility he trusted in Divine guidance,

and exemplified in his life the finest qualities of Christian character.

Numerous quotations from Carl Sandburg's six-volume *Life of Lincoln* are published elsewhere in this issue.

THOMAS JEFFERSON

Thomas Jefferson, eminent statesman and scholar, is author of some of the most notable political documents and advanced legislation in American history. In intellectual achievement he was one of the most outstanding Americans of his generation; a graduate of the college of William and Mary and a member of the bar of the General Courts of Virginia. His ability as an architectural and landscape planner was manifest in both state and federal structures, and notably in the buildings and grounds of the University of Virginia. His interests and creative abilities were also extended to engineering and agricultural projects. Like the Roman poet, Terence, he might say: "I am a man; I consider nothing human alien to me."

On the slavery problem he was a forerunner of Abraham Lincoln; as an advocate of international morality, a forerunner of Woodrow Wilson. He was a champion of abolition of the slave trade and favored doing away with slavery by peaceful means as soon as this could be done. He held that the same moral principles that apply to individuals should also be applied to nations.

Jefferson was one of the chief promoters of public education and the universal diffusion of knowledge. In the memorial room of the monument recently dedicated by the federal government to honor him his attitude toward liberty is expressed in his own language thus:

"I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man."

By his request this epitaph is inscribed on his tomb:

"Author of the Declaration of American Independence, of the statute of Virginia for religious freedom, and the father of the University of Virginia."

To these achievements he subordinated all other distinctions—governor, ambassador to France, Secretary of State, Vice-president, and twice elected president of the Republic.

His interest in the Christian way of life found expression in his book, *The Life and Morals of Jesus of Nazareth*, known as "Jefferson's Bible." It reproduces selected parts of the Gospels of the New Testament in four languages—Greek, Latin, French and English—and is arranged in parallel columns.

The character and political philosophy of Jefferson are set forth in Senator E. D. Thomas' book, *Thomas Jefferson, World Citizen*, Memorial Edition.

BOOKER T. WASHINGTON

How greatness may be manifest in men regardless of color and previous condition of servitude is well illustrated in the lives of two negroes who have earned the gratitude not only of their own race, but of all mankind. One of these is *Booker T. Washington*, successor of Fredrick Douglass, friend of Lincoln, as leader of his people. He was born a slave, but being a boy of superior native intelligence and ambition he set out with only a few dollars for Hampton Normal and Agricultural Institute in Virginia. This school was established in 1868 for the education of Negroes and Indians, chiefly Negroes. For entrance examination

Booker was asked to clean a room. This he did so thoroughly that he was admitted without further evidence as to his fitness.

At Hampton a very important part of the work required of students consisted of learning the practical arts of agriculture, the building trades and preparation of building materials, domestic science and the household arts, besides learning the customary rudiments of a general education.

After completing his course under the tutorship of white teachers from the North Atlantic states, young Washington accepted a call to found a similar institution in the heart of the black belt in Alabama, and of finding or developing an outstanding faculty of men and women of his own race. He found a suitable location at Tuskegee. With the help of patriotic citizens of both white and colored races he built up a school that drew admiring visitors from the North, including several presidents of the United States, many cabinet members, business executives such as Henry Ford, and investigators from foreign countries.

Booker T. Washington as founder and principal of the school had to make frequent trips to the financial centers of the North Atlantic States to secure funds to pay the meager salaries of the faculty and other necessary expenses. While traveling through the South he often had to sit on his suitcase in the baggage car, and get food and lodging as best he could in strict isolation from the whites. In the North he was one of the most popular lecturers in the great universities such as Columbia and Harvard. He received from Harvard the honorary degree Master of Arts. In his pleas for the education of his race he was rated as one of the most powerful and persuasive speakers who ever appeared on the lecture platform.

His autobiography is published under the title, *Up from Slavery*. It is one of the most uplifting, character-building biographies that have been published in recent times. It can be highly recommended to youth of both white and colored races.

GEORGE WASHINGTON CARVER

The late *George Washington Carver* was the most outstanding member of the faculty at Tuskegee. He was a genius in research in the field of agricultural science and related subjects and one of the greatest contributors to the welfare of the South. He was the complement of Booker T. Washington, who brought him to Tuskegee. Booker's idealism was manifest in promoting, organizing, and administering education. His younger colleague's idealism was expressed as artist, scientist, teacher, and discoverer of facts and principles in both pure and applied science. His supreme interest, however, was in the application of his knowledge and skills to the advancement of human welfare.

Professor Carver attended several educational institutions, but the major portion of his higher education was obtained at the Iowa A. and M. College at Ames. His chief teacher and advisor, Professor James G. Wilson, later became an outstanding Secretary of Agriculture in the cabinet of more than one president of the United States. Professor Wilson, knowing of this young man's ability as an artist and his great interest in painting, advised him to major in art. (One of his paintings received honorable mention at the World's Fair in Chicago, 1893.) The young man, however, said, "No, I want to major in agricultural science, because this will help me to make my greatest contribution to human welfare." So he became the outstanding pupil and life-long friend of James G. Wil-

son. Not only was he a friend of James G. Wilson, but the friend also of two other great Secretaries of Agriculture—Henry C. Wallace and, in later life, Henry A. Wallace.

At Tuskegee Professor Carver demonstrated how peanuts and sweet potatoes, both very well adapted to agriculture in the South, can alone be a well-balanced and adequate diet. He devised numerous ways by which each can be prepared for serving, thus avoiding monotony. This demonstrated that the cotton crop need not be the sole support of the poor people of the South. The peanut, besides its great merit as a food, at least a partial substitute for meat and animal fats, was also beneficial to the soil, generally greatly impoverished by being seeded to cotton year after year. This is but a sample of Professor Carver's many contributions to domestic economy.

He often gave extension lectures and demonstrations and came to be much in demand for such service in large state and interstate gatherings. To reach a hotel lecture room in the South he had to enter by the freight elevator and was excluded from eating where food was served to white people. On one such lecture tour in service of southern whites he had to walk all night through fields and woods in a rain storm to escape likely death by an armed mob of white men because he had been seen riding in a conveyance that also carried a white woman. Yet his purity of life was beyond question and his great service was given to whites as well as to Negroes. In response to such treatment he said:

"I will let no man drag me down so low as to make me hate him."

Booker T. Washington in a speech before a great convention at Atlantic City, raising his hand with fingers apart had said: "In all things that are purely

social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress."

George Washington Carver was in perfect harmony with this declaration of policy. Though he, like his colleague, had been born a slave this did not detract from his greatness nor public recognition of his contributions to science. In 1916 he was elected a Fellow in the Royal Society of Arts (England). In later years medals were awarded him for distinguished service in agricultural chemistry and still later in science. He was in scholarship much more than a chemist. He received the honorary degree Doctor of Science and other university honors. He was offered annual salary running into six figures to become research director for a large corporation. This he declined, preferring to continue his work at Tuskegee on a broader basis of community service with only a small salary.

His attitude and disposition are revealed in these declarations:

"Without God to draw the curtain I would be helpless." "The world is perishing for kindness."

On the base of his statue at Tuskegee is engraved: "...devoting himself not to the devil's work of producing destructive combinations, but to new means of meeting human needs."

His biography has been published since his death.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:16-18.)

Supplementary to Editorial

WASHINGTON AND LINCOLN

WASHINGTON SPEAKS

Quotations from the Messages of George Washington to one or both Houses of Congress:

Temperate discussion of the important subjects which may arise in the course of the session and mutual forbearance where there is a difference of opinion are too obvious and necessary for the peace, happiness, and welfare of our country to need any recommendation of mine.

Antipathy in one nation against another disposes each more readily to offer insult to injury, to lay hold of slight causes of umbrage, and to be haughty and intractable when accidental or trifling occasions of dispute occur.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity.

It is a valuable ingredient in the general estimate of our welfare that the part of our country

which was lately the scene of disorder and insurrection now enjoys the blessings of quiet and order. The misled have abandoned their errors, and pay the respect to our Constitution and laws which is due from good citizens to the public authorities of the society. These circumstances have induced me to pardon generally the offenders here referred to, and to extend forgiveness to those who had been adjudged to capital punishment. For though I shall always think it a sacred duty to exercise with firmness and energy the constitutional powers with which I am vested, yet it appears to me no less consistent with the public good than it is with my personal feelings to mingle in the operations of Government every degree of moderation and tenderness which the national justice, dignity, and safety may permit.

. . . there exists in the economy and course of nature an indissoluble union between virtue and happiness; between duty and advantage; between the genuine maxims of an honest and magnanimous policy and the solid rewards of public prosperity and felicity; since we ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained; and since the preservation of sacred fire of liberty and the destiny of the republican model of government are justly considered, perhaps, as *deeply*, as *finally*, staked on the experiment intrusted to the hands of the American people.

Nor am I less persuaded that you will agree with me in the opinion that there is nothing which can better deserve your patronage than the promotion of

science and literature. Knowledge is in every country the surest basis of public happiness. In one in which the measures of government receive their impressions so immediately from the sense of the community as in ours it is proportionably essential. To the security of free constitution it contributes in various ways—by convincing those who are intrusted with the public administration that every valuable end of government is best answered, by the enlightened confidence of the people, and by teaching the people themselves to know and to value their own rights; to discern and provide against invasions of them; to distinguish between oppression and the necessary exercise of lawful authority; between burthens proceeding from a disregard to their convenience and those resulting from the inevitable exigencies of society; to discriminate the spirit of liberty from that of licentiousness—cherishing the first, avoiding the last—and uniting a speedy but temperate vigilance against encroachments, with an inviolable respect to the laws.

I have heretofore proposed to the consideration of Congress the expediency of establishing a national university and also a military academy. The desirableness of both these institutions has so constantly increased with every new view I have taken of the subject that I can not omit the opportunity of once for all recalling your attention to them.

The assembly to which I address myself is too enlightened not to be fully sensible how much a flourishing state of the arts and sciences contributes to national prosperity and reputation.

True it is that our country, much to its honor, contains many seminaries of learning highly respect-

able and useful; but the funds upon which they rest are too narrow to command the ablest professors in the different departments of liberal knowledge for the institution contemplated, though they would be excellent auxiliaries.

Amongst the motives to such an institution, the assimilation of the principles, opinions, and manners of our countrymen by the common education of a portion of our youth from every quarter well deserves attention. The more homogeneous our citizens can be made in these particulars the greater will be our prospect of permanent union; and a primary object of such a national institution should be the education of our youth in the science of *government*. In a republic what species of knowledge can be equally important and what duty more pressing on its legislature than to patronize a plan for communicating it to those who are to be the future guardians of the liberties of the country?

One very appropriate way of observing Washington's birthday would be to read and give thoughtful consideration to Washington's *Farewell Address* directed to his *Friends and Fellow-Citizens*.

ABRAHAM LINCOLN SPEAKS

FROM message to Congress December 1, 1862:

The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, so we think anew and act anew. We must disenthral ourselves, and then we shall save our country.

The following are from Carl Sandburg's six-volume *Life of Abraham Lincoln*, Harcourt, Brace and Company, New York*:

No man living has a kinder heart or a more honest purpose than Abraham Lincoln.—Noah Brooks.

A committee from Philadelphia resented the appointment of a Universalist clergyman of their city as a chaplain. "Oh, yes, gentlemen," said Lincoln, "I have sent his name to the Senate and he will no doubt be confirmed at an early date." A young man spoke up. The committee was against and not for the appointment. "Ah, that alters the case," said Lincoln, as he heard further a statement that the newly appointed chaplain "does not believe in endless punishment; not only so, sir, but he believes that even the rebels themselves will be finally saved." The President called the roll of the committee, asking, "Is that so?" getting from each the answer "Yes," and closed the interview. "Well, gentlemen, if that be so, and there is any way under Heaven whereby the rebels can be saved, then, for God's sake and their sakes, let the man be appointed."

In an evening of discussion with a minister who, through experience in twelve years service in Mississippi had learned the "complexities of the slavery question," Lincoln referred to States' Rights, acknowledged that some things he had done, decisions made were possibly beyond his constitutional right, yet he knew the necessity, did what he felt to be right, explaining, "I am like the Irishman, I have to do some things unbeknownst to myself."

*Used by permission.

Once in a cabinet meeting when it was proposed to engrave "In God We Trust" on greenbacks, as on silver coins, Lincoln said, "If you are going to put a legend on the greenbacks, I would suggest that of Peter and John: 'Silver and gold have I none, but such as I have I give thee.'"

A minister in line with a delegation meeting the President hoped "the Lord is on our side." The President: "I don't agree with you." There was amazement. The President continued: "I am not at all concerned about that, for we know that the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side."

"The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled, by the profanation of the day or name of the Most High. 'At this time of public stress'—adopting the words of Washington in 1776—men may find enough to do in the service of God and their country without abandoning themselves to vice and immorality."

Lincoln to Brooks the day following his election (1864): "I should be the veriest shallow and self-conceited blockhead upon the footstool if, in my discharge of the duties which are put upon me in this place, I should hope to get along without the wisdom which comes from God and not from men."

The letter to Mrs. Bixby, Boston, Mass. ;
 "Dear Madam:

"I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who

have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully,
Abraham Lincoln."

Read again the Gettysburg Address and the Second Inaugural, the last paragraph of which is reproduced in the February (1944) issue of *The Instructor*.

His Goodness

Nephi Jensen

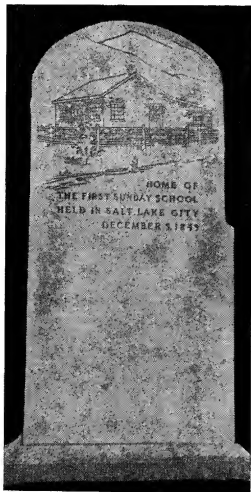
When whirling suns and distant star
Beset me with wonder and fear,
One serene thought comes from afar,
I surely know that God is near.

When the skeptic's quibble and jest
My trusting faith with doubts pursue
One dear truth sets my heart at rest
I surely know that God is true.

When my heart is heavy and sad
One word older than stone or wood
Gives me peace and makes me glad
I surely know that God is good.

Dedicatory Service for Monument Honoring Richard Ballantyne

(Corner First West and Third South Streets, Salt Lake City, Utah, November 11, 1945, at 2:30 p.m.)



Reverse side of monument.

PRESENT were General Superintendent Milton Bennion of the Deseret Sunday School Union, with probably thirty members of the General Board of the Sunday Schools, including Mayor Earl J. Glade; many visitors, and about twenty relatives and descendants of Richard Ballantyne.

The service was directed by Elder Wallace F. Bennett, who, together with Adam S. Bennion and Marie Fox Felt, was a member of the Committee in charge of the monument project.

Elder Bennett, who is the Treasurer of the Deseret Sunday School Union, welcomed the audience. He said, "We have met to honor an event that occurred on this spot 95 years ago, when Richard Ballantyne called a group of neighbors into his home and organized the first Sunday School. We are here to dedicate the monument which has been erected under the auspices of the Deseret Sunday School Union to mark this spot. Our services will be short and sweet, I hope." (It was snowing, and though it was not uncomfortably cold, the people in the audience were shielding themselves from the storm.) "The services will open with the song, 'Thanks

for the Sabbath School,' sung by a double quartet from the Tabernacle Choir: Marian Cornwall, Nan Chipman, Edna Donaldson, Ione Christensen, Marie Stobbe, Alice Swensen, Bart Mitchell, Mondell White, Vernon LeeMaster, Albert Eccles, under the direction of Elder J. Spencer Cornwall."

Prayer was offered by Elder Harry Bowes of the Fourteenth Ward Bishopric. The site of the monument is in the Fourteenth Ward.

INVOCATION

All-wise and eternal Father, in the name of thy Son Jesus Christ we present ourselves before thee and offer up our thanks unto thee. We have assembled, Heavenly Father, upon this occasion to pay our respects and to honor one of thy servants, and we thank thee that in thine infinite mercy and goodness and wisdom and in the employment of thy plan of salvation, thou saw fit to inspire thy servant Richard Ballantyne to inaugurate the Sunday School movement amongst thy children here in the Rocky Mountains. We are grateful for the life of this good man. We appreciate those Christian qualities of character so nobly exemplified in his life. Above all we appreciate that burning zeal which burned within his bosom for the welfare of thy children, for the work which he performed to bring the knowledge of thy gospel unto them. We are appreciative of his life, and we pray that his name may be revered and re-

spected and honored throughout the length and breadth of the earth, wherever thy gospel may be preached and thy Sunday Schools organized.

We desire to thank thee for the many men and women who from that day until this have given of their time and effort to this great cause. We are grateful for the secure heritage they have left to us, the Sunday Schools of thy Church. We pray for those who now stand at the head of this thy Sunday School work, that thy work may stretch forth that they may find others with the power and ability to carry on this great and expanded work. Bless all who are engaged in Sunday School activities, that they too may have thy spirit to be with them, that they may recapture and revivify that spirit which actuated Richard Ballantyne to teach thy gospel to all mankind.

Be with us during this service. Bless those who take part therein, and may all be done to thine honor and glory here upon the earth, we ask in the name of Jesus Christ. Amen.

PRESENTATION OF THE MONUMENT TO SALT LAKE CITY

Elder A. Hamer Reiser
of the General Superintendency

Brethren and Sisters and Friends: We are assembled today to keep faith with three great men who have distinguished themselves for their devotion to the cause of children. These three are: first, Robert

Raikes, who started the modern Sunday School movement in Great Britain; Richard Ballantyne, who started the modern Sunday School movement in the Rocky Mountains, among the Latter-day Saints; and George D. Pyper, who sponsored and promoted this particular project to erect this monument.

In a certain sense we are also assembled to honor the thousands of people who similarly have devoted themselves through the years to the cause of children and child welfare, and by doing this we honor ourselves. As this monument will be viewed by thousands in the years to come, they cannot fail to be impressed by the culture and appreciation of the people who would think to do this particular thing and to commemorate the memory of good and unselfish people who give themselves so freely to the welfare of little children.

Richard Ballantyne in the fall of 1849 built his home, an adobe and log house, on this corner, just a few feet beyond you to the north. The house faced the west. In that home he had one rather large room. In erecting that home and arranging that room he had in mind that he might accommodate his children and the children of the neighborhood in a Sunday School.

He served as superintendent and teacher. The first session was held on the ninth of December, 1849. Many years later he was asked why he had done this, and he said (quoting those words which will come

to be immortal and live long after him, the words which you find on the monument and on the program), "I felt that the gospel was too precious to myself to be withheld from the children; they ought to have the privileges of gospel teaching, and that was the main purpose: to teach them the gospel."

Other people followed Richard Ballantyne's example, and Sunday Schools sprang up throughout the valley and throughout the settlements of the Latter-day Saints. That spirit has continued to this very day. Sunday Schools are held wherever you find Latter-day Saints. In fact, wherever they go they carry their Sunday Schools with them. Our boys in the service throughout the world, in the fox holes, on ship, everywhere, wherever a few met, have conducted their Sunday School session in the true spirit of Latter-day Saints.

George D. Pyper knew Richard Ballantyne and worked with him, was schooled by him in the spirit of Sunday School work, and devoted the best years of his life to that glorious service. While Brother Pyper was General Superintendent, he conceived the project of erecting this monument to the memory of Richard Ballantyne. Brother Pyper conceived the idea, envisioned the plaque which appears on the monument, and succeeded in conveying that inspiration and idea to one of Utah's great young men, Dr. Avard Fairbanks, the sculptor. I think we all agree that he has very beautifully

and nobly captured the significance of this great event in the beautiful plaque which appears on the monument itself.

You will observe the lettering upon the monument, every word of which is significant. On the south face of the monument is a replica or sketch of the Ballantyne home, which we hope will preserve the memory of that humble but noble little cottage, the home of the first Sunday School in these mountains.

The monument is not completed; it is yet to have a drinking fountain erected and fixed to the monument on the north side. That will be done in due time.

Now, my brethren and sisters and friends, in this act today we do honor all these good men; we also honor ourselves and the thousands of others. In the year 1931, President Herbert Hoover called to Washington delegates from all over the United States in what came to be called the White House conference on Child Health and Protection. It seems to me that is an event without parallel in history, that the ruling executive of the great land would call the people from all parts of the country into conference to devote themselves to the problems of the welfare of the children of the country. By that act we Americans honored ourselves. At that time a great charter was formulated, which has come to be known as the Children's Charter. It was said that when the charter was formed it contained one important clause, which Presi-

dent Hoover found in the body of the document as he read it, and he said, "This clause should be at the head: 'For every child spiritual and moral training to help him stand firm under the pressure of life.' " To that great cause we are dedicated. To that great cause we dedicate this monument to the work of the men who preceded us, and we honor today the memory of the great man of this community, Richard Ballantyne.

It is with great pleasure, Mayor Earl J. Glade, that we give to Salt Lake City, as the gift of the Sunday School children of the Mormon Church, this beautiful monument, in commemoration of this great event. Thank you.

ACCEPTANCE

Mayor Earl J. Glade

Thank you, indeed, Mr. Reiser.

Ladies and gentlemen, on behalf of the corporation of Salt Lake City, . . . I accept this beautiful monument from the Deseret Sunday Union, with the profound gratitude of our city.

May I say no municipality is richer in tradition than is Salt Lake City, Utah. This monument commemorates one of the glorious traditions, the founding of the Sunday Schools in this place.

May I say that Salt Lake City appreciates the extent of its obligation to these schools, and will do everything in its power to preserve and perpetuate this beautiful memento.

The monument was dedicated by Elder A. William Lund, Assistant Church Historian and a member of the Deseret Sunday School Union Board.

DEDICATORY PRAYER

O God, our Eternal Father, our hearts are subdued at this time because of the memory and of the love that one of thy noble sons gave to the church, and to the people of this great western area. We are grateful unto thee for the privilege of gathering together this afternoon to render unto him and to render unto thee our gratitude for this great event.

Our Father in heaven, in memory of Elder Richard Ballantyne we have gathered here this afternoon, and we ask thee, our Father in Heaven, that the spirit of this good man may actuate the hearts of everyone in this great Sunday School work. We realize that through thy inspiration and through thy help this man was enabled to bring into being a wonderful organization. We realize that he was filled with the gospel of Jesus Christ, that he had been converted unto this work, and that he realized its value. He also realized the worth of a testimony of the gospel of thy Son. His greatest desire was that this gospel might be preached to the young folks, that they might have a knowledge of thee and of thy goodness to men, and of the way of salvation. Our Father in Heaven, this great desire

of Richard Ballantyne, thy noble son, was carried out in his life. He was a great missionary. He wrote many splendid articles in defense of thy Church, and in defense of the gospel of thy Son. He acted in the bishopric of the ward of that Church, and through his love and through his attainments, and especially through his great love for children he was able to bring them the things worth while.

Now, our Father in heaven, in humility and in the gratitude of our hearts, we dedicate this monument in memory of the Sunday School work instituted in these Rocky Mountains by one of thy noble sons. And we pray, our Heavenly Father, that this monument may be preserved, that it may be a place where, as men, women, and young folks may pass it, that the spirit of the one who founded the great Sunday School work here in the Rocky Mountains may rest upon them, that they may turn to thee, that the spirit of this man may bring humility and love in their hearts. And we especially pray that the Sunday School teachers and officers, from the General Superintendency of this great work down to the last called teacher in the service, may carry forth into the Sunday Schools the great desire of Brother Richard Ballantyne; namely that the gospel of Jesus Christ might enter into the hearts of the boys and the girls, these young men and young women, and the fathers and mothers. Also we pray that their teachers may be

able to teach in much power and convince the hearts of all under their direction, that this is thy work, that this gospel, which was so dear to Brother Ballantyne, is true, and that they may burn into the souls of every one of their hearers the truthfulness of their message.

Now, our Father in heaven, accept of this offering, for we offer it unto thee, our God, in all humility, and pray that the memory of this good man may be kept green in the hearts of all of thy people through all the world. We humbly pray, and dedicate it in the authority of the priesthood, and in the name of Jesus Christ, thy Son. Amen.

The benediction was pronounced by Elder David A. Ballantyne, a grandson of Richard Ballantyne.

BENEDICTION

O God, our eternal Father, We are grateful unto thee for the privilege of meeting together under such circumstances. We are grateful that so many have taken the inter-

est to come out in this inclement weather, and we pray thee, our Father in heaven, that the interests of the Sunday School, the flame may continue, and that it may spread, and that those who are interested in the Sunday School movement will grow, and that the youth of Zion will be trained as Elder Richard Ballantyne so earnestly prayed for and worked and labored so incessantly for. And we ask thee to take us to our homes, guard us and protect us in our way, and journey home, that no harm may befall us. Preserve the youth of Zion, our Father in heaven, that they may know that those who are laboring in the Sunday School movement are doing it for the welfare of our Savior and of the children in Zion. May they grow to manhood and rear their children so that the memory of the founder of the Sunday School may be kept fresh.

Go with us to our homes and meet with us on all occasions, we humbly pray, in the name of Jesus Christ. Amen.

Virtue

"Mortals that would follow me,
Love Virtue, she alone is free;
She can teach you how to climb
Higher than the sphery chime:

Or if Virtue feeble were,
Heaven itself would stoop to her."

—John Milton



G. A. SMITH

II. ZION'S CAMP

DURING this winter, (1832-1833) my maternal grandmother came to live with us. She was a member of the same Church as my father and mother had been expelled from. For some cause they had neglected to expel her until the present time. Deacon Azel Lyman and Dr. John Lyman, two of her nephews, came to labor with her. They required her to go into a room apart from my father and mother as they deemed them heretics; but she refused, and as they were about leaving the house my father invited them to pray. They objected on the ground that my father and mother had committed the unpardonable sin and should not be prayed for, upon which my father called upon Uncles Asahel

and Silas Smith to pray. They were as yet members of the Presbyterian Church at Stockholm, but so much enlightened by the spirit of the gospel that they prayed with great power and spirit to the discomfiture of the committee, who retired in haste without completing their business.

In the evening of the 29th of March, 1833, my father attempted to preach in the yellow school house in Potsdam village. There were present a large assembly, including priests, magistrates and lawyers; but they got up such a riot that he was obliged to desist after which an old lady got up and reproved them sharply for their disgraceful conduct. The leaders in this disturbance were professors of religion.

My father sold his farm, settled up his debts, and paid several unjust claims rather than stay and defend law-suits. He fitted up two 2-horse wagons, the first covered wagons which had been seen in the county. In one of them he carried Brother Moses Bailey and family and in the other his own family, which consisted of my father and mother, my sister Caroline, who was born in 1820, my brother, John Lyman, who was born in 1828, and myself. We were accompanied by Norman D. Brown, and his father and mother, members of the church from Parishville.

On the first day of May, 1833, we started for Kirtland, being determined to gather with the Saints.

On Friday the 3rd we arrived at Burr's Mills, Watertown, Jefferson County, and stopped with W. Huntington, Sr., to wait for Elder Joseph H. Wakefield to accompany us. While here my father preached twice on the Sabbath day.

On the 6th we pursued our journey and camped in Ellisburgh.

On the 7th we camped near Oswego and pitched our tent for the first time. Our five covered wagons created much curiosity among the people and we were frequently asked if we were afraid of the British and were fleeing to the West. Some told us we should die of the ague in the Michigan swamps.

On the 17th we arrived at Silver Creek, Chautauqua County,

New York, and found a Branch of the Church and stopped at the house of Elder Alpheus Cutler, who was an old acquaintance of my mother's. I was told that two traveling Elders from Kirtland had gone down to the mouth of the creek fishing. I went down in search of them and there first met with Amasa Lyman, the son of Roswell Lyman, my mother's cousin, and Elder William I. Cahoon. We attended meeting with the brethren and heard them speak in the gift of tongues. We traveled to Westfield, where there was a Branch of the Church. My father preached to them in the evening. I was so sleepy I could not keep awake. I wished to hear and tried every means unsuccessfully to keep awake. I went to the wagon and thought I would go to bed, but was so sleepy that I could not get into it, although my bed was made there, but fell asleep by the wagon and lay there until morning. While here one of Brother Brown's horses died, in consequence of which he began to doubt the work of the Lord; "for," said he, "if this was the work of the Lord, He would not suffer our horses to die when we are on the way to Zion."

Friday, May 25, we arrived at Kirtland, Ohio, having traveled 500 miles. We found our brethren and sisters all well and very glad to see us. We were heartily welcomed by cousin Joseph, the Prophet. It was the first time I had seen him. He conducted us to his father's, who lived in a large log house.

On the next day we hired a house of Brother Joseph Coe and moved into it. Cousin Joseph took Brother Brown's family home with him. His wife asked Sister Brown if she would like a cup of tea or coffee after her long journey. In a few days, in company with Elder Joseph H. Wakefield, they purchased a large wagon manufactory in the town of Chagrin and settled there contrary to the counsel of the Prophet, and they all afterwards apostatized, assigning as a reason that the Prophet's wife had offered them tea and coffee, which was contrary to the Word of Wisdom, and that they had actually seen Joseph the Prophet come down out of the translating room and go to play with his children.

I was engaged during the summer and fall quarrying and hauling rock for the Kirtland Temple, as attending mason and performing other labor about its walls. It was built of bluish sandstone and the basement story, corners, windows, caps and sills were of neatly cut stone; the body of the building was carried up with rough stone and afterwards cemented and finished off to match the basement. The first two loads of rock taken to the Temple ground were hauled from Stanard's Quarry by Harvey Stanley and myself.

My father purchased a small farm, about 27 acres, some $2\frac{1}{2}$ miles from the Temple. We finished a log house body, standing on the place, and finished clearing about 10

acres during the winter and spring of 1834 and planted it with corn, etc. My father employed Elder Brigham Young, who had just moved into Kirtland, to lay his floor. This was my first acquaintance with him. While there at work for us he hollowed out a trough from a white wood log to hold soap for his family's use. He (Elder Young) had recently built up several Branches of the Church in Canada and had brought a company of them to Kirtland with him when he came, among whom was Elder James Lake and his numerous family, Sister Lake being Philomelia Smith, a cousin to my mother.

In consequence of the persecution which raged against the Prophet Joseph and the constant threats to do him violence, it was found necessary to keep continual guard to prevent his being murdered by his enemies, who were headed by Joseph H. Wakefield and D. P. Hurlburt, the latter of whom had been expelled from the Church for adultery. During the fall and winter I took a part of this service going $2\frac{1}{2}$ miles to guard at President Rigdon's.

The brethren provided themselves with weapons which caused some to apostatize, as they did not believe it right to arm themselves, or fight in self-defense.

In October, 1833, my cousin, Jesse Johnson Smith, second son of my Uncle Ashael Smith, came to Kirtland, accompanied by his brother-in-law, Amos B. Fuller, and

remained during the winter, and was baptized.

I attended the organization of the High Council at Kirtland, February 17th, 1834, and was present at the first trial held before that Council.

On Sunday, May 4th, the Prophet Joseph preached to the Saints in Kirtland under the shade of the new school house, which was partially enclosed, many of those who were to form the "Camp of Zion" being present. He impressed upon them the necessity of being humble, exercising faith and patience and living in obedience to the commands of the Almighty, and not murmur at the dispensations of Providence. He bore testimony of the truth of the work which God had revealed through him, and promised the brethren that if they all should live as they should before the Lord, keeping his commandments, and not like the Children of Israel, murmur against the Lord and his servants, they should all safely return and not one of them should fall upon the mission they were about to undertake, for if they were united and exercised faith, God would deliver them out of the hands of their enemies, but should they, like the Children of Israel, forget God and His promises and treat lightly His commandments, He would visit them in His wrath, and vex them in his sore displeasure.

I was selected by President Joseph Smith Junior, to accompany him to Missouri in fulfillment of the revel-

ation concerning Zion given in Kirtland in February, 1834, being then in my seventeenth year. My father furnished me with a musket generally known as a Queen's Arm, a pair of pantaloons made of bed-ticking, a pair of common cotton shirts, a straw hat, cloth coat and vest, a blanket, a pair of new boots, and an extra shirt and pair of pantaloons which my mother packed up in a knapsack made of apron check. In this fit-out on May 5th, 1834, I started with my brethren in the company called Zion's Camp. I was large for my age; my eyes, which were always very weak, were inflamed. The first day we traveled 27 miles, slept in a barn of Mr. Ford in the town of Streetsborough. My new boots blistered my feet severely and Joseph gave me a pair of his own, which were a great relief to me.

On the sixth we traveled to New Portage and camped in a store house. In passing through the village of Middlebury an attempt was made to count us and we were declared to be 450. Those who counted said they did not think they included all: there were not in reality 100 of us.

On the seventh we camped on Chippewa River and pitched our tents, and put out guards like an army in time of war.

I was on duty half the night. Roger Orton, officer of the Guard, made an attempt to get my gun from me by approaching me in a friendly manner and asking to look

at it; he disarmed several of the guards in that manner.

President Joseph selected me to be one of his mess. I slept in his tent lying directly at his feet and heard many of his counsels and instructions to the officers of the Camp; Zebedee Coltrin was cook. After my day's walk it was my duty to bring water, make fires, and wait upon the cook.

On the eighth after completing our organization we traveled 17 miles and pitched our tents in a beautiful oak grove in the County of Wayne.

On the ninth we camped at Vermillion near Wooster, and on Saturday the Tenth we passed through Mansfield and camped in Richfield Township.

We tarried over Sunday and had preaching and partook of the Sacrament. Our camp was increased by a company of brethren from the Eastern States, and also eight German brethren from Stark County.

On Monday the Twelfth we left Richfield, traveled 35 miles, passed through Bucyrus and camped on Sandusky Plains, Crawford County, this being the first prairie we had ever seen.

On Tuesday thirteenth we took our breakfast of raw pork and bread, being the first time I had ever eaten such a meal; but hunger made it go with a good relish. We encamped on the banks of the Sciota River in Dudley Township, and during the night the water in our tents froze three-fourths of an inch

thick. Elder Parley P. Pratt broke his harness and could not proceed; so a company of the brethren attached ropes to his wagon and hauled it about 3 miles to the place of encampment. I gathered a quantity of fallen leaves and lay on the ground, where I slept as usual rolled up in my blanket.

On Wednesday fourteenth we had been unable to obtain sufficient baking and cooking utensils, and as our commissary had been disappointed in getting a supply of bread at Bucyrus we began to be straitened for the staff of life. Men were sent on to Bellefontaine to have a supply baked by the time we should arrive, and although every measure practicable had been taken Sylvester Smith murmured against the Prophet because the Camp was not supplied with bread. We traveled about 31 miles and camped on Stony Creek about 2 miles west of Bellefontaine. I was so weary, hungry and sleepy that I dreamed while walking along the road of seeing a beautiful stream of water by a pleasant shade and a nice loaf of bread and a bottle of milk laid out on a cloth by the side of the spring. We passed over several miles of crossways made of logs, through the boggy places. A deer was killed, which furnished a very small supply of venison.

On Thursday fifteenth, we forded Mad River, passed through West Liberty, Urbana, and Springfield and encamped 2 miles west of it in Clark County. The companies were supplied with tin-reflectors to bake their own bread with.

On Friday Sixteenth, I got into the wagon to ride a short distance with Presidents Joseph and Hyrum Smith and Brother Ezra Thayer. We were traveling through a thicket of small timber of recent growth. Brother Joseph said, 'I feel very much depressed in spirits; there has been a great deal of bloodshed here at some time. When a man of God passes through a place where much blood has been shed he will feel depressed in spirits and feel lonesome and uncomfortable.' We soon came out of the timber where a large farm had been cleared and to the left of the road was a mound 60 feet high occupying about an acre of ground set all over with apple trees which were growing in a very thrifty manner. We went to the mound and found that holes had been dug in it which disclosed the fact that it was filled with human bones. Hyrum said he believed that a great army had some time been slain and piled up and covered with earth, an ancient manner of burying the dead from a battlefield. The country around for miles was level.

At dinnertime some of the brethren expressed considerable fear on account of milk sickness, with which the people were troubled along our route. Many were afraid to use butter or milk and appealed to Joseph to know if it was not dangerous. He told them to use all they could get, unless they were told it was sick. Some expressed fears that it might be sold to us by our enemies for the purpose of do-

ing us injury. He told them not to fear, that if they would follow his counsel and use all they they could get from friend or enemy it should do them good and none be sick in consequence of it. And although we passed through neighborhoods where many of the people and cattle were dying with the sickness, yet his words were fulfilled.

On passing through Dayton, Montgomery County, Ohio, great curiosity was manifested, various reports of our numbers and designs having gone before us.

We forded the Miami River with our baggage wagons, and most of the brethren waded through the water. About a dozen gentlemen came over from Dayton to count us and ascertain our numbers, which they reported to be at least six hundred. They enquired of almost every man in Camp where he was from, where he was going and what was his business. On their return to Dayton they reported that every man in the Camp was a gentleman and gave a respectable answer to every question asked, but they could not ascertain where they were going or what was their business.

This evening a court-martial was held in Camp for the trial of Moses Martin for falling asleep on watch the previous night. Brother Martin pleaded that he was overcome with fatigue and so overpowered that he could not keep awake. President Joseph Smith suggested that he should be acquitted and never go to

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Ezra Taft Benson (I)

JOHN HENRY EVANS



EZRA TAFT BENSON (I)

LAST YEARS AND DEATH

RETURNING from his special mission to the Sandwich Islands, as they were known then, Elder Benson plunged at once into active service at home. He had but four years to live and work, but how should he have known that?

There was plenty to do in Utah, work at which he was expert — building, making laws, and engineering a vast transportation project, visiting settlements north and south, east and west.

The northern commonwealth, as we know, was young. There were settlements to lay out, houses and barns and fences to build, grist and saw mills to establish, disputes to settle between the Saints and the natives. In all this, Benson was in his element. As president of the

Cache stake and one of the general authorities of the Church, he was the Big Man there, the one to whom everyone looked for guidance. And he had a hand in everything that went on.

In 1868 he was in the upper chamber of the Territorial legislature. That was a high honor then, for it meant that one was prominent in the community. At that time there were no political parties in Utah—no Democrats and Republicans—but only citizens interested in the welfare of all the people instead of special classes or sections of the community. For the settlers put up for election, not those who sought office, but rather those whom the office called for. Thus Charles C. Rich represented Bear Lake, Ezra T. Benson Cache, Lorenzo Snow Boxelder, Lorin Farr Weber, Erastus

Snow Washington county, Amasa M. Lyman Millard, A. O. Smoot Utah county, and such men as John Taylor, Orson Pratt, Wilford Woodruff, George A. Smith, Salt Lake county. Before he moved to Logan, Benson had been a member of the lower house of the legislature from Tooele county. The People's Party and the Liberal Party (otherwise the Mormon and non-Mormon parties) did not come into being until the 1870s, and the Democratic and Republican party organizations in Utah until the 1890s.

As a result of this policy of choosing the ablest men for the business of law-making, there was no such thing known in our legislative halls as pressure by groups, class legislation, or bribery. One searches the record in vain for anything but a desire for the greatest good to the greatest number. How could it have been otherwise with such men as these in the legislature?

In 1868, too, was formed the company of Benson, Farr, and West. These last two were residents of Ogden. The company had been organized to take contracts for the building of the railroad.

The transcontinental railway had long been the great dissideratum, east and west, but especially west. The inhabitants of Utah had longed for its advent. Indeed, when the pioneer company chose its route to the Salt Lake area, in 1847, one of the things they had in mind, according to George A. Smith, was the

building of a railroad. As a matter of fact, the pioneer route was the one taken by the Union Pacific from the east. Prior to the coming of the steam horse the Mormon Country was upwards of eight hundred miles from any major settlement on the West Coast and more than that from any major settlement eastward. Everything, therefore, had to be hauled in a wagon drawn by oxen, mules, or horses over these distances. The telegraph wires stretched over Utah early in Lincoln's administration, which brought news fast; but the prairie schooner continued in use until 1869.

The Benson, Farr, and West Company's contract was for the "building or grading of one hundred miles of railroad west of Promontory." A large percentage of the men hired by this company was from Cache county, the Apostle's home. And, when this job was finished, the firm took another large contract, "commencing at the east end of the other."

Not everything was smooth-sailing, however, connected with these contracts. There was difficulty in getting the money—about two hundred thousand dollars—after the work was completed. The president of the Central Pacific, where the contracts were, was Leland Stanford, governor of California, whose widow later endowed the Leland Stanford University, at Palo Alto, in that state. Just why he did not pay the contractors, the record does not make clear. But he did not, and

in consequence the head of the firm was worried. According to George A. Smith, who spoke at the Benson funeral, this was one cause of Elder Benson's death.

His death occurred on Sept. 3, 1869. He had come, with a Brother Crockett, from Logan that afternoon, and he had stopped at Lorenzo Snow's home, in Brigham City, for dinner. On the way to Ogden he seemed to be in a particularly happy mood.

On approaching the Junction City, however, one of his horses "took the colic," and on reaching Lorin Farr's home, he doctored the animal. After doing so, he put a small boy on the sick horse, to ride it around slowly for exercise. On the return of the animal and its rider, Elder Benson suddenly fell to the ground in the yard. Men rushed to his side. The apostle Franklin D. Richards, whose home was in Ogden and who was on the scene almost immediately, telegraphed to President Young that it was not certain Elder Benson was dead and that attempts were being made to revive him. But the apostle was dead. He had taken but two or three breaths after his collapse.

The whole commonwealth was shocked. Said the *Deseret News* the next evening: "Had our community been told that one of the twelve apostles had died, without the name of the deceased being mentioned, and had they been asked to say who it was, they would probably have mentioned Ezra T. Benson among

the last. He was so hale and vigorous and full of energy, that his prospects for life seemed excellent." He was fifty-eight years old.

When the body reached Logan, it was met by a large concourse of people, military and civilian, with all the community's dignitaries. It had been accompanied from Ogden by his fellow apostles, who were at the funeral. The funeral was held in the Bowery, and was attended by about four thousand persons. President George A. Smith and the Apostle Wilford Woodruff were the speakers. Both extolled the deceased, comforted the mourners, admonished the congregation; and President Smith gave many interesting particulars in Elder Benson's life. The body was interred in the Logan cemetery, on a quiet hill overlooking the town and much of the valley.

One of the singular things emphasized by both President Smith and Elder Woodruff in their discourses was the fact that Elder Benson had, as they put it, "died in the harness." The remark is very significant. Elder Benson, as the Apostle Woodruff put it, was the only one of the faithful general authorities of the Church, to have died a natural death. Before this the Apostle David W. Patten had died in a battle in defense of his people in Missouri; Joseph and Hyrum Smith had been murdered in Carthage, Illinois, by the very men whom the weak, cowardly governor, Thomas Ford, had set to guard them; and

Parley P. Pratt had been shot to death while on a mission. This remark by Elder Woodruff summarized, epitomized, the history of the Church during the first years of its existence—a history filled with persecution.

But Ezra T. Benson had died a natural death! He had died "in the harness!" How times had changed for the Latter-day Saints!

Among the mourners of the Apostle Benson were the Indians in and around Cache valley. Heads bent, eyes dimmed with suppressed tears, a large group of them followed his body up the hill to its last resting place. There does not seem to have been any precedent for this grief on the part of the red men.

Six years before this, in 1863, there had been a battle between the Bannock and the Shoshone Indians in the Bear River country and the Federal troops from Fort Douglas, under Colonel Connor, Utah's stormy petrel. Connor, with his soldiers, had gone up there to arrest three native chiefs for the killing of some miners in Cache valley while on their way from the Dakota gold fields to the West Coast. The Indians refused to allow these arrests. There was a battle in which many were killed on both sides. Among the slain were some Indian women, mothers with children; some of the orphans were taken home by whites living in Idaho and northern Utah, to be reared.

Some squaws, with their children,

were taken to Franklin, where they were cared for by the settlers. One of the orphans, or half-orphans, a boy, was reared by Samuel R. Parkinson. He was known as Shem Parkinson, and died at the age of twenty-five. A girl was received into the home of William Hall, and given the family name. When she became of the proper age, she was married and reared a respectable family, dying but recently.

Ezra T. Benson adopted two Indian children at the same time, a boy and a girl. Many of the particulars are unknown. It is said that the Apostle bought them from some Indians who had taken them, probably to sell. He gave a sack of flour for each. They were incorporated into his already large family, and given the same care and education as his own flesh and blood. The girl was named Nellie and the boy Sam—Nellie and Sam Benson. We are not told how old they were when they were purchased.

There is a romance connected with Nellie. At the home where she lived, there was a boy, a member of the family. As the two entered their teens, Nellie evidently formed an attachment for her foster-brother, but, Indian-like, she kept it so secret that few detected it. Then, later on, the young man married, but with his bride, continued to live with his mother. Nellie left at once and went to live with another of Elder Benson's wives. She never married.

As for Sam Benson, he, also, left

the Benson roof. This was some time after the death of his foster father. His explanation was that he "did not want to be bossed by women." Later he wrote to members of the family from Wyoming where he had gone. He was doing well. Then the Bensons lost track of him.

This attitude toward the Lamanites was characteristic of Ezra T. Benson. It was a language they could understand. Benson had been the head of the militia in Cache valley, but he could exert more influence with the tongue and kindly deeds than with powder and lead. And the Indians reacted favorably to this treatment. The long line of natives walking mournfully in the funeral procession shows that.

Many years after Benson's death, one of his daughters entered a native's home in another valley. The native family did not know her. Observing a picture of her father on a piece of furniture, she picked it up affectionately and told them of their relationship. Instantly the Indians fell into a reverential attitude. They would have liked to worship her. All the natives gathered round her in a sort of adoration. They were her friends forever. She was the daughter of the man they loved!

Ezra T. Benson stood five-feet-eleven in his shoes, and weighed two hundred and forty pounds. Up to the time he came West he wrestled a good deal, and was never thrown. He used to wrestle with Joseph Smith, but neither could

throw the other. He quit wrestling when, in the front yard of his own home one time, he threw a man and broke his leg, in "the grapevine twist."

There was nothing conventional about Benson. In the summer time, when the weather was hot, he used to take off his coat when he preached. And, in England, he often, in hot weather, walked on the street with his coat slung over his arm—much to the embarrassment of his more fastidious missionary companions. He was then Assistant President of the European mission.

In his travels among the settlements he observed the improvements that had been made since his last visit, and complimented the settlers on them. If they had made no improvements, he advised them to do so, and told them where to begin and how to make them. He was competent to give this counsel. To the people of Beaver, in 1864, he said, "Don't wait until you are able to do something great, but do a little as you can, progressing from the little to the greater." At Fillmore he complimented the settlers on their fine display of fruit.

These were the things that characterized him best — practical aspects of life, life here and now, as a preparation for whatever life the Hereafter might bring. It was an effective philosophy, which he himself practiced. Mormonism was the poorer without this man.

Ezra T. Benson walks elusively

through the Mormon Country. He wrote little (except that first sketch of his life before he became an apostle — which shows what he could do when he set his mind to it), and what little he said in his journal was hardly worth the recording. It was as if he kept a diary reluctantly. Moreover, he rarely got into the papers. He was not a self-advertiser. Most likely he detested it. By nature he seems to have been modest, self-effacing, content with doing now what was to be done and letting that speak for itself. But he was one of the "efficient ones," whom the late Professor James was so fond of praising, because they were so rare. It is a thousand pities that we do not know more of this fine spirit than we do—not for his sake, but for ours.

But he made a deep impression on his contemporaries, on those who knew him. And, after all, that is one of the main outcomes of a man's life. Wilford Woodruff, after an in-

timate acquaintance with him, spoke of him as a "true man," a man who never shirked, who was always "willing."

But what strikes one most in this man's life is his fitness for his job. Life conditions were rough, coarse, exacting on the material side. Keats, the poet, and Jones, the architect, and Handel, the composer, and Turner, the artist, would have been out of their element here, would have died of starvation or dullness. The time and the place called for the practical man, the man who could brace people against the hard life of the Deseret, who could show them how to plow the land, to dig canals, to raise vegetables and fruit, to thresh and mill the grain; also to help them to direct their eyes upward toward the light that never was on sea or land.

That was the business assigned to Ezra Taft Benson, and he seems to have done it magnificently.

—The End

Victory

MILTON

the blind, who looked on Paradise!

BEETHOVEN

the deaf, who heard vast harmonies!

BYRON

the lame, who climbed toward Alpine skies!

WHO

pleads a handicap, remembering these?

—Violet Alleyn Storey

Milton, Beethoven, Byron—to mention only a few—conquered the world in spite of *extreme* physical handicaps.

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Mysticism and Religion

RUSSEL B. SWENSEN

THE Gospel of John is a mystical as well as a theological Gospel. Although it has much emphasis upon the meaning and significance of Jesus' mission, yet it has also considerable emphasis upon the union of the human soul with God through the influence of the Holy Spirit. This spiritual communion is the essence of mysticism.

The word *mysticism* is often grossly misunderstood. To many people it signifies a vague or a religious sentimentality which is commonly expressed by neurotic and unbalanced people. It is regarded as an exotic and weird type of religious phantasy, full of delusion and unreality. Some people regard it as a type of unhealthy religious perversion. Since some so-called mystics have been obviously insane and maladjusted people, it has been a common practice to rate a mystic as a dreamy and "frothy" individual whose feet are in the clouds and whose mind is full of cobwebs.

However, mysticism is a thoroughly worthy and important aspect of religion. It is simply the experience of that human soul which has found a vital union with the spirit of God. The meaning of this word has an interesting historical development. It comes from the Greek word *muein* which means to close or shut. This was applied

with reference to the eyes and mouth and came to mean to be silent or to keep a secret. In the Greek mystery religions the initiated candidates were shown many sacred symbols; they experienced highly sacramental rituals; and witnessed sacred symbolical pageants and dramas. These symbols and experiences were to be kept absolutely secret. A divine curse would smite any who betrayed them. This latter threat was so influential that nowhere in ancient literature do we find any explicit account of the secret aspects of these religions. The whole affair of initiation was called a *mysterion* or mystery because it was to be kept secret. Finally, the word *mysticism* was applied to that powerful and wonderful experience wherein a human soul has direct contact with the Spirit of God. This experience has often been so highly personal, intimate, and profound that the person who has it finds it difficult to explain the rapture and glory experienced with exact and scientific precision. Hence, the real essence and nature of this experience cannot be exactly communicated. It is a mystery which is difficult to explain with the explicit terms and symbols of human language.

This contact with the Spirit of God is the initial and fundamental step in religion. We Latter-day

Saints call it the acquisition of a testimony. It is the effect of an attitude of worship and prayer wherein the soul reaches out and finds God. The word *religion* is the Latin term for the tying or binding of a soul to God. Thus, those so-called religions which leave out God, or those political and economic ideologies which arouse a fanatic following are not religious in the true sense of the word, because historically it has been associated only with worshipful relation of the human soul with diety. Of course, other aspects of religion are vitally important and have played a vital part in the history of religion, such as morals, religious rituals and ceremonies, the institutional organization of the church, and the theological interpretations. But all are subordinate to that great experience when the soul comes into direct contact with God through the Holy Spirit. This divine tutor or guide is infinitely superior to any human agent as the source of religious truth and guidance. When we receive this guidance in its highest form we call it the consummation of the gift of the Holy Ghost which was promised us when we were confirmed as members of the Church.

There are several types of mystics who seek this contact with God in many different ways. Much of the misunderstanding of what true mysticism is has arisen because of its strange disciples. The Hindu yogi seeks a union with the spirit of the universe, or Brahma, through a

series of exercises which involve diet, proper breathing and posture, moral discipline, the suppression of all physical desires, and the absolute concentration of the mind upon a desire to become absorbed in the rapture of a mystical union with Brahma. He may sit motionless for hours without any apparent movement of a muscle in this rigorous discipline of the self in the mystic quest. Then there is the ecstatic Christian revivalist who has another entirely different approach. Ecstatic excitement is induced by fervent preaching, ardent hymn-singing and rhythmic chanting. Sometimes rhythmic body contortions are also evident. Suddenly the worshiper feels that the Holy Ghost has come upon him with such powerful effect that he is constrained to express his joy with a shout, or he may even lose consciousness in a faint. The intellectual or philosophical mystic seeks to attain a mystical union with the Absolute or Spiritual Reality of the universe by means of an intellectual and meditative contemplation of beauty and philosophical principles. Through a rigorous intellectual and aesthetic discipline, he brings his soul to the threshold of an area where his conscious reason cannot penetrate. At this point his soul is illuminated with a vision of the divine reality which is so profound and marvelous that he finds his reason is incapable of giving it an adequate description. The great mystical poets like Browning, Tennyson, and Wordsworth are of this type of mystic.

Their artistic and poetic talents have been far more effective in describing this experience than have the philosophers who try to do it with more precise and logical terms. This is because there is nothing which can portray a mood or feeling of the soul with the effectiveness of great poetry. The Greek philosopher Plotinus who lived during the third century A.D. and Emerson, the eminent American thinker of the nineteenth century, are excellent examples of the philosophical mystics.

However, the religious prophet is the one who has the highest and most dynamic type of mystical experience. The grandeur and holiness of such an event is graphically described by Isaiah. "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said: Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory. And the poets of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King: the Lord of Hosts." (Isaiah 6:1-5) In the remainder of this vision Isaiah is charged with the responsibility of proclaiming God's

word to his people. It is this dynamic call to action which is so typical of the prophetic mystics. They do not lose themselves in passive contemplation and rapture. They come out of their vision with a tremendous driving energy which is expended in the proclaiming of God's will and the setting up of a program of action to remove the evils of their contemporary society. The vision of Joseph Smith was not a mere scene of sublime spiritual beauty and heavenly grandeur. It was the starting point of an active and strenuous prophetic career. The insight and inspiration derived here were profoundly effective because they were creatively applied toward a definite goal, the founding and establishment of the Restored Gospel.

The history of religion is full of noble examples of this kind of religious experience. Martin Luther was a very righteous man according to the conventional Christian standards of morality. But he was full of doubts and perplexities and anxiety of soul. He underwent extreme physical and psychological discipline in order to attain a state of inner spiritual purity. All of these exercises were vain and fruitless. Finally, when he had surrendered himself to God through an attitude of complete and trusting faith, he experienced the feelings of rapture, peace, and union with God which purged his heart of its sinful and conflicting desires. However, he did not let himself stagnate in the sheer enjoyment of this great ex-

perience, but fought nobly and heroically to effect drastic reforms of the moral and ecclesiastical abuses of his day. The Lutheran movement, which had begun with such dynamic and mystical faith, later drifted into an arid and technical intellectualism which spent its energy in an involved and elaborate theological defense and interpretations of its doctrines. Over a half century after the death of Luther, Jacob Boehme, a humble, but highly intelligent and self-educated shoemaker of eastern Germany, began the Quietist or mystical revival among the Lutherans. Theology and ritualism meant little to him and his followers compared to their direct spiritual communion with the spirit of God. This movement also had powerful moral emphases. Emmanuel Kant, one of the greatest philosophers of all time, was powerfully influenced by its mystical and moral emphasis in his speculations concerning the ability of man to know final and absolute truth. George Fox, the founder of the Quaker movement and John Wesley, the great founder of the Methodist Church, were both greatly influenced by these German Quietists.

John Wesley was a scholarly, thoroughly righteous, and methodical priest of the Church of England who was interested in reforming the social and moral conditions of England in the middle of the eighteenth century. In spite of his zeal and moral integrity, he found that his faith was inferior to that of some

German Quietists who were with him on a ship during a terrible storm on the Atlantic Ocean. He conversed with them concerning their great faith and found that they emphasized faith and union with God as the absolute starting point for a religious life. Like Luther he felt that his religion had been comparatively external and mechanical. A few years later he himself had a profound mystical experience. From that time on, his reforming zeal was expressed and carried out with much greater effectiveness and creativity.

A study of the mystical experiences of devout believers reveals some interesting and fundamental facts. A most common feature is that the soul has been in a state of crisis through facing great problems. Or there has been a deep yearning for truth, insight, and understanding which has not been satisfied by the coldly intellectual processes of thought. An active and exhausting struggle for a solution has been unavailing. Then, there has been a surrender of the self to God with an attitude of trusting faith expressed through prayer. This surrender is a quiet and peaceful cessation of anxious inner struggling. When the soul is relatively quiet and serene and buoyed up by a confident faith, then the Spirit of God seems to find a ready access. Thus, there is a quiet and peaceful release of inner tension through a profound trust and confidence in the goodness and love of God. A most common statement of this

fact is the assurance that "He hears and answers prayers." It is noteworthy that the physical setting of this spiritual communion is often a scene in nature, a forest, a mountain top, or some other lovely or impressive spot. Here in solitude and quiet, the soul has time to reflect meditatively and to pray. Here one senses the beauty and grandeur of the handiwork of God, and feelings of awe and reverence are more spontaneously aroused. It is interesting to observe how the above factors were present to a large degree in the first vision of Joseph Smith.

The result of these preliminary attitudes and procedure are most striking. There is a feeling of at-oneness with God. A sense of his love and mercy uplift the soul with a deep and exquisite joy. A peaceful serenity, a sense of freedom and release from cares and worries, and a new poise and balance take hold of one. A revitalized faith imparts great strength and energy to the soul. The truths of religion are profoundly felt as well as perceived. As an eminent mystic phrased it, "the eyes of the heart" are opened and one sees the basic meaning of life. The universe seems to throb with the purposes and influence of God. There is a heightened perception and conviction pertaining to the truths of moral laws. The reality of immortality and God's providence are sensed with over-

whelming certainty. There is a deeper appreciation and love for one's fellow men. One is also impressed with the necessity of doing his utmost to further the work and purposes of God, to help build up the Kingdom of God on earth. The physical effect of this experience is also remarkable. Parley P. Pratt describes how the very countenance of Joseph Smith seemed to be transformed with an inner spiritual light when he was receiving a revelation that made a vivid impression upon all who witnessed it.

It is evident that there are many types of mystical religious experiences. Because some people have them who are not normal and are obviously unbalanced, does not disprove the fact that it is a basic part of the religious life of the great prophets and religious leaders. It is a Latter-day Saint belief that everyone may receive inspiration and light from a divine source if he puts forth the right effort and attitude. Therefore, the degree of insight and revelation varies according to the capacity and mission of the individual. The testimonies of countless men and women who have lived worthy and upstanding lives and were strengthened and inspired by genuine religious experiences are perpetual witnesses of the reality and inherent worth of a mystical relationship with God.

"Science may be learned by rote, wisdom not."—Sterne.

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SUNDAY SCHOOL CONVENTIONS

AFTER what has seemed a long wartime recess, the Sunday School general board resumes the conducting of conventions in stakes throughout the Church. Conventions begin Sunday, January 13, and continue through Sunday, May 19.

The 1946 conventions consist of two sessions: a morning meeting for executives, including the stake presidency, Sunday School adviser from the high council, the stake superintendency and board, bishops and (or) bishops' counselors assigned to Sunday School supervision, and ward superintendents. The purpose of this meeting will be to discuss all phases of Sabbath School activity and to determine upon a plan of action for both stake and ward workers which will give the most uplift to the quality of gospel teaching in the classrooms.

The afternoon session of the convention, open to all ward and stake Sunday School workers and others desiring to attend, treats the theme "Using Materials Effectively to Enhance Spiritual Growth." There is a general assembly, including two talks on the theme by general board representatives. Then the congregation separates into departmental discussions, which stress the use of teaching tools in presenting gospel lessons, under the following topics; "Available Teaching Materials for Each Department," "How to Obtain Teaching Materials," "How to Use Them," and "Will Teaching Materials Enhance Spiritual Growth?"

Each lesson departmental committee of the general board has prepared a printed syllabus for its 1946 course of study, copies of which are

distributed among those attending the conventions. These syllabi, or outlines, give practical, concrete suggestions to teachers in the matter of obtaining and using tools in gospel teaching, and in measuring the effectiveness of the individual teacher's classroom efforts.

Following the departmental period, there is a brief assembly, featuring a talk, "Teaching the Gospel Is a Sacred Trust," by a general board member.

Nothing but good should result from the 1946 conventions. General board members will once more have the opportunity of going extensively into the field, and of learning more of your problems and hopes. Stake and ward workers will receive the benefit of closer contact with general board members, those who have supervised the preparation of Sunday School lessons and procedures.

QUESTIONS CONCERNING UNION MEETINGS

We have been asked for suggestions concerning appropriate activities for the general session, the first period of the stake union meeting preliminary to separation into departments. These activities should, of course, be of interest to all officers and teachers. All are concerned with the most efficient method of realizing the objectives of the Sunday School—to make thoroughgoing Latter-day Saints. The devotional exercises should be models of reverence and devotion to a great cause, manifest in the music, the prayer, and the brief, well-prepared address, the subject of which should be varied from month to month. The speaker may be an officer or teacher of a ward, a member of the stake board, a member of the stake presidency or high council or any-

one else who has an important and appropriate message relating to the conduct of Sunday School. See the article "Use People in Teaching" in *The Instructor*, April 1945. For suggestions as to subjects consult the *Sunday School Handbook*, 1945 edition, chapters 4, 18, 21; also any topics published in *The Instructor*, 1944, and later under teacher training and ward faculty departments or any topics treated in the teacher training text books that are or have been recommended. In some circumstances a speaker may be available who has an impressive message growing out of his own religious experiences. The preliminary general session should be adapted to the greatest needs of the stake and available speakers. It cannot, therefore, be a uniform program for all stakes.

KINDERGARTEN LESSONS

The general board has received some inquiries regarding additional helps for 1946 Kindergarten lessons

in view of the unavailability of manuals or guides. As previously announced, the course of study is the

same as that of 1944. Some teachers may locate copies of the manual by inquiring of former Kindergarten teachers.

However, in the event teachers are unable to obtain copies of the 1944 manual, it is suggested that the 1946 Nursery manual, *Sunday Morning in the Nursery* (75c at Sunday School offices) be used in the Kindergarten department. Inasmuch as this is an entirely new publication, teachers will avoid repetition of material given their pupils in previous Nursery classes. *Sunday Morning in the Nursery* is replete with suitable songs, stories, finger-plays, and other features for tiny tots.

Another excellent source for Kindergarten lessons is the new book, *A Story to Tell* (\$2.00 at Deseret Book Company), compiled by the Sunday School and Primary general boards. It contains 140 character-building stories for children. See *The Instructor* for January, page 34 for a review of this most useful book. Another source book is *Life Lessons for Little Ones*, used in the Junior Sunday School about ten years ago. It is out of print but may be found in many Latter-day Saint homes.

Kindergarten teachers will find other helpful suggestions in current magazines, including *The Children's Friend*, *Reader's Digest*, and *Parents*.

Beauty the Comforter

Ruth Harwood

It was Jesus who promised to send us the Comforter,
And the Comforter has come to bless us in myriad manners.
But the way, my own way, the one I know most wholly,
Is the shining path of beauty through the valleys of earth's sorrow.
The inner way of light through the shadows of earth's darkness.
The magic path of art that builds its own triumphant Bridge to Heaven!

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without they works, and I will shew thee my faith by my works.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble." (James 2:18, 19.)

Secretaries

MEET THESE SECRETARIES

THIS month we take a bow—before two secretaries whose records deserve the plaudits of their co-workers throughout the Church.



ANNIE PETERSON

They are Annie Peterson, Logan (Utah) stake secretary, and Berenice Anderson of the College Ward in Logan stake.

Sister Peterson has served as secretary of Logan Stake Sunday Schools for more than twenty years,

under seven superintendents. During that time every monthly report from every ward in her stake has been filed with the general secretary. Each month, she carefully audits the ward reports. Only occasionally have the reports been a few days late. There are now twelve Sunday Schools in Logan Stake. During her twenty-year tenure, she has attended every meeting of the stake board and stake superintendency or arranged for a substitute. She has compiled a detailed history of the Sunday Schools in her stake, from the beginning.

The record of Sister Anderson in her ward is a counterpart of that of Sister Peterson's in the stake. She has served as a teacher or secretary



BERENICE ANDERSON

in Sunday School continuously since 1925, except for six months when she enrolled in the stake teacher training class. Since becoming ward Sunday School secretary in 1937 she has not missed a single Sunday School session.

Two excellent records. And so we take a bow!

SEALS OF APPROVAL

Attention of secretaries is called to page 91 of the *Handbook*, whereon is explained the procedure for obtaining a Seal of Approval. Every ward and branch Sunday School secretary should strive for this recognition, and every stake secretary and mission supervisor should see that those who merit the awards receive them.

Librarians

MINOR PORTRAITS

IN Wendell J. Ashton's book, *Theirs is the Kingdom* — a very attractive and appropriate title, by the way—we have a literary departure in several respects.

While it is biographical, it is not a compilation—of which we have had a surfeit in recent years. It was written with the pen, not the scissors. In other words, it is a piece of creative work. Moreover, it is about people, and people are always interesting — more so than mere things or even ideas. Ideas there are aplenty, but we get them indirectly, as we do in life. In style, also, the book is concrete rather than abstract. It is a sort of raising of the dead to life in easy, racy, readable language. Finally, the author has

gone into a hitherto uncultivated area for his material. He has not chosen persons whom everybody already knew from their high position in church or state, but people who, if not obscure, were at least more or less forgotten, neglected. The Mormon Country has always been full of such fine people.

Eight persons are considered in the 370 pages of the volume — Aurelia Spencer Rogers, Truman O. Angell, George D. Pyper, R. M. Bryce Thomas, Thomas L. Kane, Evan Stephens, Richard Ballantyne, and Dan Jones.

This book, the product of the Bookcraft Co., Salt Lake City, should make lively reading for young people, for whom, one gathers, it was written.—J.H.E.

MY JOURNAL

(Continued from page 79)

sleep again on watch, which was sanctioned by the court. He then took occasion to give us some useful instruction on the importance of attending to our duties, especially when called upon to stand guard.

During the day being very much fatigued with carrying my musket I put it into the baggage wagon, which was customary, and when I arrived at Camp in the evening my gun could not be found. This circumstance was exceedingly mortifying

to me and many of the brethren accused me of carelessness and ridiculed me about losing my gun. Jenkins Salisbury took the most pleasure in ridiculing me for my carelessness. I afterwards learned on passing that way that my gun was pawned for whisky by one of our company, and have always believed that Jenkins Salisbury, who was very fond of the *good creature* disposed of it in that way.

Music

HOW TO USE THE STOPS ON THE ORGAN. PART II.

EVERY organist has wished at some time or other that his instrument were larger, so that it would afford greater variety of color and power. As a matter of fact, the limitation is often mostly within the player himself, for seldom is he drawing out of his instrument all it is capable of. Important suggestions for widening your opportunities for color and power were given on this page one month ago. It is now taken for granted that the reader has tried all of the technical ideas there given. Now to proceed on the pipe organ.

For soft music, use the softest 8-foot stops (such as Aeoline or Dulciana) alone. These may also be used with correspondingly soft 4-foot stops, or with a 4-foot coupler. This color can then be used by both hands, or it may be used as an accompaniment to an 8-foot flute solo. This solo may also consist of 8-foot and 2-foot; or 16-foot and 4-foot; or 16-, 8-, and 2-foot; or 16-, 4-, and 2-foot stops. May we recommend that you try this next time during the sacrament service, by playing "How Great the Wisdom and the Love" out of the song book. You may play it once through with both hands on the soft Dulciana tone color. A second verse may now be played with the melody in

the flutes, the bass in the pedals, and the remaining inner parts in the left hand on the Dulciana color. If you do not feel capable of doing this well the first time you try it, then you owe it to yourself and to the congregation to do some practicing. The reward is sure both in a better performance here and now, as well as a preferred place in heaven hereafter for yourself.

For congregational singing, the strong 8-foot and 4-foot stops should be drawn for the manuals, and 16-foot and 8-foot stops in the pedal. Again, as shown a month ago, avoid at all costs the sounding of the muddy 16-foot tone on the manuals unless you are now willing to play *both* hands an octave higher. Be sure to try this method on some vigorous hymn-tune such as "Come, Come, Ye Saints." At such a time you may have not only the swell pedal in the open position, but also the crescendo pedal. This latter should be used rarely on a small pipe organ, just as the left knee swell is used only for full power on a reed organ.

All the above principles apply to the use of electronic organs. The various pitches available on these instruments should be used as indicated. The brown-colored draw bars are the 16-foot stops. They are the trouble makers which sometimes spoil our colors. Use these sparingly, and only as indicated above.

—More on page 106

Ward Faculty — Teacher Improvement

VIII. STORY TELLING AS A MEANS OF GOSPEL TEACHING

(Topic for April, 1946)

IT has often been said, and truly, that there is no such thing as "an average person"—that human traits in infinite variety possessed by large numbers of individuals cannot be added, divided and converted into one convenient whole. There appear to be, however, certain characteristics so prominent and so nearly universal that they can be called uniform—such is the delight human nature finds in stories told or read, old or new.

So wide and satisfying has been this story delight that from earliest times to the present, tales of fun, fact, and fancy have been used by the teacher story teller.

Story Telling as Teaching—Story telling is a most informal method of teaching and as a teaching technique needs no defense, for the vehicle of learning becomes the story, which if it is a good one and well told, is life itself seen in a crystalized fragment. Story tellings ready adaptative to the needs of small or large groups, its immediate availability, its limited use of physical equipment, and the social interactions which normally accompany it are all assets not readily secured in other art forms.

The teaching of religion to both immature and mature minds is often most effective when introduced in the form of concrete examples of religious living, whether real or fictional. This has been demonstrated over the centuries in the use of fables, parables and exceptionally well told stories by teachers.

The time for a story about an unselfish act is not between the lesson and the bell for dismissal, but when the concept "do unto others as you would be done by" is being developed. A potent illustration vividly given at such a time, gives concreteness to the concept and moves the lesson forward toward its objective.

Two steps are important in such teaching (a) keeping close to the individual class members and their common experiences and (b) having a sufficiently wide acquaintance with stories and knowing well the kind of experiences each one offers so that the interest of the moment can be capitalized upon and lead the learner on to new and valuable experiences of another sort.

Choosing the Story—A repertoire of stories and poems should be part of every teacher's equipment. This

storehouse will include: folk tales, stories of here and now, tales of fancy and make-believe, biography, drama, essay, and letters; and it will be one of the teacher's responsibilities and privileges to choose the literary material of the day and plan its telling. Much depends on the teacher's tastes, his knowledge of literature and his knowledge of the learners' minds and emotions.

Many sources will yield the needed tales. The New Testament will give the stories used by Jesus in his teaching, the Bible and other standard works of the church containing biographical materials pertaining to the founder of the Christian faith and the great prophets both ancient and modern will be used. Many other inspiring stories will be taken from sources not classified as scripture. In American history these are generally best known in connection with the lives of Washington and Lincoln. There are, however, thousands of other Americans of outstanding character qualities whose heroic achievements are an inspiration to all who become acquainted with them. In this group are the biographical sketches of numerous pioneers who laid the foundations of our present age of progress and the great men and women of today who are carrying the world forward.

In choosing his story the teacher may be guided by the following standards: (a) the story should catch the listeners' interest in the first few sentences, move swiftly,

have an economy of telling, and come to an abrupt and satisfying end; (b) it should extend the range and deepen the quality of the listeners' understanding and experience; (c) it should have in its manner of telling those passages which give a lift of spirit because of their beauty, their effectiveness, and their imaginative quality.

Telling the Story—All of us at some time or other have experienced the profound effect made by a story vividly told. Such telling recognizes that the story alone demands recognition and that any exaggeration of gesture, speech, mannerism or pastime, which detracts from the tale itself, destroys the effect sought. The story is "the thing." Everything that can be done to lift it high so that it stands fully revealed is justified.

Knowing a story well enough to tell it means that the teacher knows its theme and the general way in which the theme is developed. The story teller must feel so at home with each character that his every action is plausible and the words he speaks are inevitable. The scenes are visualized in detail and all the action is seen as clearly as if it had happened before the eye.

Stories should be told not read. To tell a story well one must *know* the story. This includes a clear understanding of the sequence of its events, a sympathetic acquaintance with the characters, and an awareness of the author's unique way of telling the tale.

—More on page 100

Teacher Training

Lesson for April 7, 1946

PSYCHOLOGY OF RELIGIOUS TEACHING

Objective:

To demonstrate that the principles of educational psychology can and should be applied to religious instruction.

Reference:

Chapter 18, *Teaching as the Direction of Activities* by Wahlquist.

This is the last regular class meeting of the course. The Teacher Training Committee felt that it could most profitably be used in consideration of the subject assigned for the day. The basic principles of educational psychology should form the foundation for the building of lesson material and class procedure. These principles are very ably treated by Wahlquist.

Teachers should constantly keep in mind that people behave as they do as the result of felt needs. It is the teacher's responsibility to develop a feeling of need for noble things within each member of her class. Then, in addition, she should assist the students to satisfy those needs—not only for the few minutes in the class period but for life. If there is no carry-over into life outside the classroom the teaching has failed. Successful teaching re-

sults in a change for the better. It is demonstrated only in improved behavior. If it has not affected the behavior it has been too shallow and the needs of the individual remain untouched.

The concept of individual differences should be emphasized. Adolescent psychology should be understood, at least in a general way, by prospective teachers of adolescents. The modern concept of adult learning should be emphasized. Many good recent books on educational psychology, in addition to those listed in the text, will furnish supplementary material of great value in treating this subject.

Lesson for April 14

COMMENCEMENT AND FOLLOW-UP

Arrangements should be made with the state superintendency for suitable commencement exercises to complete the course. If the teacher training program has been conducted on a stake basis, probably a stake commencement would be advisable. If the stake quarterly conference is scheduled in April probably a few minutes of time could be used in one of the sessions to award the diplomas. If the classes have been conducted on a ward basis a ward commencement would be in order.

Time could be taken during the regular Sunday School service or a Sacrament meeting to present the diplomas. The diplomas are available at the Deseret Book Company at 25c per dozen. It is important that the trainees be honored through some suitable presentation of diplomas.

By the time the course of study has been completed each trainee should be assigned definitely to a teaching position in the ward. Nothing would be so discouraging for a trainee as to complete the course and fail to be assigned to a teaching position. If teaching vacancies do not exist the trainees could be assigned with a regular teacher. Ward officers should consult with the teacher trainer relative to proper class placement of the trainees. The

teacher trainer should take the lead in helping with proper placement of the trainees. During the commencement exercises it would be highly appropriate to announce the teaching assignment of each trainee when the diplomas are awarded.

It is highly recommended that where possible the teacher trainer serve as a supervisor for at least a few weeks after the completion of the course. Proper application of the teaching principles and techniques taught in the course can be better assured with a reasonable follow-up. It may be advisable for the group to meet once each month during the summer for round-table discussion of the problems that have developed in the actual class rooms.

—William P. Miller.

WARD FACULTY

(Continued from page 98)

Questions

1. How important is it that the part of your lesson most easily remembered by the class members is the story you tell?

2. Where do you find the stories or incidents you weave into your lessons?

3. Are you telling a story as part of your next lesson? Tell it to the faculty group as an illustration of choosing a tale and preparing its telling.

4. What success do you have with letting your class members tell incidents which come to their minds as you develop a lesson?

5. What collections of good stories are part of your ward library?

Helpful References:

Sawyer, Ruth. *The Way of the Storyteller*. The Viking Press, New York, 1942.

Wahlquist, John T. *Teaching As the Direction of Activities*, Deseret Sunday School Union, Salt Lake City, Utah, 1940.

Deseret Sunday School Union and Latter-day Saint Primary Association. *A Story to Tell*. The Deseret Book Store, Salt Lake City, Utah, 1945.

—Eva May Green

Junior Sunday School

CO-ORDINATOR

First Intermediate —

(For suggestions concerning the lessons for 1946 see the revised Course of Study, "History of the Church for Children," and Teacher's Supplement. Copies are available at the Sunday School offices, 50 North Main Street, Salt Lake City 1, Utah.)

Primary —

(The lessons for 1946 are outlined with suggestions for teachers in the new Course of Study, "Living Our Religion," which is now available at the Sunday School offices, 50 North Main Street, Salt Lake City 1, Utah.)

Nursery —

FOR 1946 it is recommended that each Nursery teacher provide herself with a copy of the new Nursery Manual entitled "Sunday Morning in the Nursery," together with the one entitled "Religious Nurture in Nursery Class and Home," by Mary Edna Lloyd and the accompanying four small booklets known as *My Book for Winter*, *My Book for Spring*, *My Book for Summer*, and *My Book for Fall*. These will serve as the teacher's

guides for the organization and conduct of Nursery classes throughout the Church. These books are available at the office of the Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah.

JUNIOR SUNDAY SCHOOL SACRAMENT GEM

Jesus, Savior, I love Thee,
And I'll quiet be.
As I take the Sacrament,
I'll remember Thee.

Music for this service will be found in the January issue of *The Instructor*.

Kindergarten —

Lesson 14, for April 7, 1946
The Damsel Is not Dead but
Sleepeth

Lesson 15, for April 14, 1946
The Caterpillar and the Butterfly

Lesson 16, for April 21, 1946
The Butterfly Awakens

Lesson 17, for April 28, 1946
Jesus Loved the Easter Flowers

Easter is such a happy and beautiful time of the year. The birds are returning to the north. The flowers are awakening after their long winter rest and renewing their pledge

of color, happiness and beauty to the world. So as teachers, we should at this time of year, renew our pledge of bringing beauty, happiness and truth into the lives of our Heavenly Father's little children, through the teachings of our wonderful Gospel. The word Gospel means good news. If we strive through better teaching to bring this good news to our little children, in a simple and beautiful way that they can understand, and in this way influence their lives for good, then surely as teachers we have done our job well. A sincere prayer for spiritual guidance will help immeasurably in our preparation.

For inspiration in preparing lesson 14, the teacher should read the story of Jairus' Daughter from her Bible. It can be found in Matt. 9: 18, 19; 23-26; Mark 5:22-24, 35-43; Luke 8:40-42, 49-56. The story is also beautifully told in Weed's *A Life of Christ for the Young*, chapter XXXI.

The sleep that we call death is not final, for if we trust our Heavenly Father, He will awaken us and let us live with Him.

Follow the outline in the manual for lessons 15, 16 and 17. These lessons are easily dramatized. The February, 1942, *Instructor* has excellent helps and stories for these lessons.

In developing lesson 14, enumerate the activities children participate in when they awaken in the morning. Bathing, dressing, eating, etc. (Use pictures to illustrate 102

these activities.) Children should get dressed promptly. They should not come to the breakfast table until they are washed and their hair combed.

Discuss the preparation for sleep as compared with the wake-up time. Stress prayers.

The trees and flowers sleep all winter but they always awaken in the spring. Some animals (such as bears) sleep all winter.

Follow the outline in your manual for lesson 15. The *Book of Knowledge* contains much information on the habits of animals, which will prove helpful in this lesson and the next one.

Can you imagine what a terrible place this world would be to live in if there were no laws or rules? No one could ever be happy if laws were not obeyed. Ask the children what they think might happen if we had not laws to protect us. Sleep is one of the greatest health laws we have. Sleep is a part of the plan of life.

Caterpillars sleep all winter, only, while they are asleep in their cocoons they change into beautiful butterflies. Isn't that wonderful? It would be very interesting to have a real cocoon to show as you tell the story. Cocoons can often be found under porch steps or in old piles of lumber.

"Fuzzy, wuzzy caterpillar,
Creeping, creeping, creeping,
Wrap up warm for summer's
gone,
'Tis time that you were sleeping."

Lesson 16 will be given on Easter Sunday. You will find many suggestions for Easter programs in old issues of *The Instructor*. *The Children's Friend* contains Easter stories.

THE JOY BRINGER

An Easter Story

This lovely Easter lily that you see here (have either a picture of one or a real one on display in the room) was once not so beautiful as it is now. Its dress, now so white and perfect, was brown and ragged-looking, as though it needed to be mended.

One day when the lily was talking to her little friend, Honor Austin, she complained about her ugly dress. Honor was a little girl who lived next door to a flower shop. The flower man was her best friend because he let Honor help him care for his plants. He let her give them their baths every morning, and while she did so she would talk to the plants just as though they were real people—only, of course, she talked to them in flower talk so that they could understand her. When she came to the pansy box, "Now, wash your faces, little pansies, and don't forget your ears." Then to the tall snapdragons, "Now, stand very tall so that when you grow old you will not be bent and ugly." "Don't soil your nice collars today," she reminded the daises.

In a rather dark corner of the shop lived the lily bulb. She felt lonely and unloved, but cheerful little Honor said to her over and

over again, "Just you wait. Some day you will be more beautiful and more useful than you can ever dream of." "I will do my very best," replied the bulb.

That afternoon when Willie Worm called to see her, she told him about Honor's promise. "And to think that I shall really be of some use in the world makes me so happy," said lily bulb gleefully. "Do you think, Willie Worm, that I shall be a storekeeper when that happy day comes, or a doctor, perhaps. Doctors are so useful."

"No!" replied Willie Worm, "you never could be either of those, but you will be a joy-bringer, and that is best of all."

"What is a joy-bringer?" And lily bulb looked disappointed.

"Wait, you shall see," answered Willie Worm.

When Honor came next morning, brown lily bulb told her what she was going to be when she grew up.

Easter time came, and the flower shop windows were filled with all kinds of brightly colored blooms. By now brown lily bulb had grown up, and here she stood in the very front of a large shop window, tall and beautiful. She was an Easter lily with four snow-white cups lifted up toward Heaven. Honor rubbed her little fat cheek so tenderly against the soft white blossoms and whispered, "Are you happy now?" Then the little girl noticed a card fastened to the lily stem, and she knew that she had been sold, she hoped to someone who would love her and be kind to her.

When she looked closely, Honor saw her own name on the card. Clapping her hands, she ran to thank the flower man.

On Easter morning the lily went with Honor to her Sunday School where many people enjoyed her beauty. Monday afternoon Honor gave the lily to little Carol Moore, who only last week fell from her swing and broke her leg.

So proud and happy was the lovely Easter lily that in her heart she thought, "I'm glad that I didn't grow up to be a doctor or a storeman, for I'd rather be just a joy-bringer."

From The Children's Friend

Lesson 16 strives to give the children an understanding of God's plan of life which He manifests in nature. The pictures and discussion of animals used last week will be helpful again. The children will be able to help you in this discussion.

It is well to vary your teaching methods so the children will look forward to each lesson with pleasure and expectation. The blackboard can be used to advantage in presenting this lesson. Suggestions for its use are contained in your manual. The children could draw cocoons and butterflies on the board.

This lesson also lends itself to dramatization. The children might pretend to weave a cocoon around them and then sleep for some time. They awaken and are beautiful butterflies. They look for food.

Paper butterflies are very easily

made. The teacher could make one for each member of her group to take home. It would be nice to print the following verse on the butterfly:

"For lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come," (Song of Solomon, 2:11, 12).

The objective of lesson 17 is to develop a realization that in God's plan all life must:

1. Appear to vanish from our earthly sight.
2. Continue to exist though unseen.
3. Eventually reappear, be resurrected.

The caterpillar was not dead, he was only sleeping, waiting for that wonderful time when he should waken to be happier and more beautiful.

Begin again with our own sleep and wake-up time. We feel happy and well after a good night's rest. Talk about the protection God gives the plants while they sleep. Compare it with the way He watches over us when we sleep. We have faith that the wake-up time that Heavenly Father has promised us will surely come.

Jesus loved the Easter flowers just as we do. He wanted us to be as pure and lovely as the beautiful Easter lilies.

A beautiful plant or flower could be brought to class for the children to see. This would furnish a fine

opportunity to talk about the things Heavenly Father has made for us.

If you can secure a bulb to bring and plant the first Sunday, the children would be interested in watching its growth each of the following Sundays. If it is kept moist in a warm dark place for the first week it will grow better later.

Seeds of various kinds could be planted. The teacher may have to take the bulb and seeds home or leave them with a child who lives near by.

Discarded magazines in their advertising sections have pictures of babies sleeping, eating and playing. Children could bring such pictures to put in a scrapbook or for other uses in the Sunday School.

God Made the Night

Tommy and Betty were having such a good time. Mother had let them build a play house in a great big box in the back yard. Daddy helped them make a window and a door. Betty was making some curtains for the window.

One evening Daddy came home with two sacks.

"I have something for your play house," said Daddy.

"Is it a door knob?" asked Tommy.

"No," said Father. "You guess, Betty."

"Is it some dishes?" asked Betty.

"No," said Father. "I'll have to show you."

Father opened the big sack. It was a can of paint!

"Is there a brush in the other sack?" shouted Tommy.

"Oh, you are a good guesser, Tommy. You know what goes with paint. Yes, it is a brush."

"Oh, goody, now we can paint our play house. Come fast, Betty. Let's paint right now."

Father smiled. Tommy and Betty ran outside. It was dark, too dark to see. Tommy felt very sad. "I don't like the night," he said. "Why did Heavenly Father make the night? Why did he make it dark outside, Mother? I don't like the night."

"Our Heavenly Father knew we needed to rest. He wants us to go to bed and sleep, so he made the night," said Mother.

"Does Heavenly Father want everyone to sleep?" asked Betty.

"Yes, every man, every woman, and all the boys and girls must sleep. They must have a good rest so they can work the next day."

"Hurry, hurry, Betty. Let's have our supper so we can go to bed. I want the night to pass so I can paint our house."

"I want the night to pass fast too," said Betty.

"Does God want all the cows and rabbits to sleep too?" asked Tommy.

"God made the night for the animals to sleep, too. They must go to sleep to rest. They are happy when night comes," said Mother.

"I wouldn't want it to be dark all of the time. We couldn't ever play outside if it were always dark. I want to paint our house," said

Betty. "I am thankful Heavenly Father made the morning light."

God made the peaceful night.
God made the morning light.

A birdie with a yellow bill
Hopped upon the window sill,
Cocked his shining eye and said,
"Aren't you ashamed, you sleepy head?"

MY BED*

I have a little bed
Just for me;
Brother's too big for it.
Mummy's too big for it.
Daddy's too big for it.
Do you see?

I have a little bed
Do you see?
And pussy's too small for it.
Puppy's too small for it.
Baby's too small for it.
It's *just* for me.

—Elizabeth M. Scott

"Sleep, little pigeon, and fold your wings
Little blue pigeon with velvet eyes.
Sleep to the singing of Mother bird swinging,
Swinging her nest where her little one lies.
In through the window a moon-beam comes,
Little gold moonbeam with misty wings,

*Chicago Nursery Schools of the Works Progress Administration, *Favorite Verses*, (revised edition of 1936).

All silently creeping it asks: Is he sleeping?

Sleeping and dreaming while Mother sings." —Eugene Field

Material supplied by Lorna Call Alder and Claribel W. Aldous.

See pages 92 and 93.

MUSIC

(Continued from page 96)

Gradus and Parnassum. Only step by step do we approach a more nearly perfect result. Next month we will discuss "How to play hymns on the organ."

—Alexander Schreiner

For the picture of the Monument on the cover we are indebted to Alexander Schreiner, who took it for us.

HE CHANGED HIS MIND ABOUT SUNDAY SCHOOLS

May I add a personal mention that I am proud to show the *Instructor* to my former colleagues in the teaching profession. Its quality is high and its value has been great to me for the whole period of my Church activity.

I will say that I came into the Church with a mind very critical of Sunday-Schools, but have had nothing but admiration for "ours," ever since I knew them.

Norman Dunn, Birmingham, England.

Lincoln Liked These Jokes

HAM

A man came to a farm to have a look at a rare specimen of a big hog. The farmer insisted on charging 25c for the look. The stranger paid the two bits, started walking away, and the farmer called, "Don't you want to see the hog?" "No, I've seen as big a hog as I care to see for today."

STUCK

When asked how it feels to be President of the United States, Lincoln replied, "You have heard about the man tarred and feathered and ridden out of town on a rail? A man in the crowd asked him how he liked it, and his reply was that if it were not for the honor of the thing, he would much rather walk."

SPRAY

During the Trent Affair, Lincoln urged, "The less risk we run the better," and mentioned a recent battle where amid furious fire of shot and shell an officer drew a revolver and ordered a running soldier, "Go to the front with your regiment or I'll shoot you!" The private yelled, "Shoot and be damned — what's one bullet to a whole hat full."



SMALL

A man enters a theatre just as the curtain goes up. So interested is the man in looking at what is happening on the stage that he puts his tall silk hat, open side up, on the seat next to him, without noticing a very stout woman who is near sighted, like the aunt of the spoiled child in the Hood poem, and does not see the hat. She sits down. There is a crunching noise. The owner of the flattened hat reaches out for it as the stout woman rises. He looks at his hat, looks at her, "Madam, I could have told you my hat wouldn't fit you before you tried it on."

MOVING

The owner of a yoke of oxen came asking to get the tax off his personal property. Lincoln knew the man, recalled the oxen, and "Are those the oxen I see standing at the corner whenever I go to the Treasury? I never saw them move. Maybe they are not movable property. Perhaps we can get them put down as real estate."

BLAMELESS

In regard to shooting soldiers who run away in the heat of battle, Lincoln was reminded of an Irish soldier who explained his running away in battle, "Captain, I have a brave heart as Julius Caesar ever had, but somehow or other, whenever danger approaches, my cowardly legs will run away with it."

CONSEQUENCES

Speaking of one who "can compress the most words into the smallest ideas of any man I ever met," Lincoln was reminded of a Southwestern orator who "mounted the rostrum, threw back his head, shined his eyes, and left the consequences to God."



ENOUGH

The following story in response to a suggestion that he dismiss a member of his cabinet: "There was a farmer, far West, whose fields were infested with skunks; so he set a trap and caught nine; he killed the first, but that made such an infernal stench that he thought he had better let the rest go."

EASY

The glib representations of one military report, concealing disgrace and defeat involved, reminded Lincoln of the young fellow who shouted at the plowing farmer, "I want your daughter!" The farmer went on plowing merely shouting over his shoulder, "Take her," whereupon the youth stood scratching his head, "Too easy, too durned easy!"

BULL

The turmoil between the North and the South reminded Lincoln of a man chased around a tree by a bull. The man gained on the bull and got it by the tail. The bull pawed, snorted, broke into a run, and the man after it still holding to the tail and bawling, "Darn you, who commenced this fuss?"

HONESTY

Walking out on the Rock Island Bridge, Lincoln met a boy. He said to the boy, "I suppose you know all about this river." The boy brightly, "I guess I do. It was here when I was born, and it's been here ever since. And Lincoln smiled, "I'm mighty glad I walked out here where there is not so much opinion and a little more fact."

(Quotations from Carl Sandburg's *Abraham Lincoln: The Prairie Years* and *Abraham Lincoln: The War Years*. Reprinted by permission of Harcourt, Brace and Company, Inc.)

From the trailer, the Sunday School moved to the shade of a large pecan tree. When cold weather came, the group went into a cloth hut, which was subsequently enlarged.

Today, however, the Sunday School has a permanent home; a new dignified frame chapel, which has a baptismal font and a large (12 feet square) painting of Palestine's River Jordan. Elders Charles A. Callis and Harold B. Lee of the Council of the Twelve have spoken in it. Approximately one hundred baptisms have been performed as a result of the work of Brother Booth and his associates at the camp. The original Sunday School has now flowered into the West Dallas Branch.

The story of the beginning of West Dallas Branch is like the road to Jericho: rocky enough, but one gloriously brightened by its selfless, succoring Samaritans.

—WENDELL J. ASHTON

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West Dallas Branch

MANY poverty-plagued communities mushroomed up out of the depression storms of the 1930's. One of them was a squatters camp along the swampy bottoms of the Trinity River in the outskirts of Dallas, deep in the Texas cotton country.



WEST DALLAS CHAPEL ENTRANCE

Most of those who settled in this particular camp were farmers who had lost their land, their cattle, their barns and their homes in the ruthless downpour of economic unrest then sweeping the country. Along the Trinity they found shelter in about one hundred shacks, each about the size of a one-car garage. These new homes were made of discarded tin, linoleum, broken boxes and any other usable material that could be found in the city dumps.

As many as three families crowded into one shelter. Some occupants slept on the dirt floors—until the earth became too cold, and then they passed the nights elsewhere, sometimes in chairs.

A Latter-day Saint business man, C. C. Booth, was interested in some rental property near the camp grounds, and when he made his rent collecting calls he observed the miserable plight of the squatters.

Brother Booth returned to the river bottoms—with medicines, food, and clothes. He felt, also, that these unfortunate sufferers should be nourished spiritually, so he announced that he was organizing a Latter-day Saint Sunday School on the grounds. The first meetings were held in a large, tattered tent.

About a year later a violent storm chewed the tent to bits, and the Sunday School moved into a tin shack purchased for \$4. Not long thereafter the ground on which the shack rested was sold, and the Sunday School moved again, into a member's tin kitchen. Then the School transferred to a trailer house of Reverend E. L. E. McCurdy. (Reverend McCurdy, then in his seventies, later joined the restored Church, and died "reading his Bible and singing that fine hymn, 'Oh My Father.'")

—More on other side